

UNITED CHRISTIAN EDUCATION APPEAL

God's Kingdom Grows

Mark 4:26-29

The over-all theme of Christ's teaching and preaching was the Kingdom of God. Before us is a parable which depicts one aspect of His Kingdom, namely, its growth in us.

Jesus uses a very simple illustration to show us the spiritual growth process which takes place in every Christian. Every farmer is more than familiar with the summer cycle of grain growing. Sowing, growing, and reaping are the chief factors in crop production.

The application of the parable is quite simple. God sows His Word in acceptable hearts. These are individuals who hear and receive the Word. It is sown not only once but many times. Every time a Christian hears, meditates on, or reads the Bible he concludes, "God is speaking to me. He is planting His Word in my heart." We know how God sows the good seed.

Now we proceed to its growth. Here we find limitations upon our knowledge of the Spirit's work in our hearts. If we do not perceive the minute development which takes place in a wheat plant how shall we be able to comprehend spiritual growth?

Nevertheless, it is essential that a growth takes place in our hearts. At conversion we were babes in Christ, but we must grow up. God's objective is to make us sanctified Christians. Jesus prayed fervently, "And for their sakes I sanctify myself, that they also may be sanctified." Sanctification means simply to grow or become more like Christ. The extent of this growth will depend on your and my use of God's Word.

A kernel of wheat possesses not only the power to begin growth when planted, but contains all the qualities necessary to grow to a wheat plant. We were born again by the Word of God. We were regenerated by the power of His Word in Baptism, but with it was power to begin development as new creatures in Christ. Our hearts have no inherent Christianity. Only the "quick and powerful Word of God" is able to transform and develop our lives. Therefore, we must permit His Word to live in us if we would grow Christ-like.

It is possible to observe the growth of a plant at certain stages, as Jesus points out. At first there is only the blade, then the ear or shot blade, and lastly the full grain in the ear or the head. For the Christian, too, there are certain characteristics which indicate that God's Word is growing within. The evidence of this growth is revealed by the fruits of the Holy Spirit, and they emanate from the inner Christ-life. They are listed in Galatians 5:22 as "Love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control." Most of us are prone to observe the lack of these fruits in others. God asks us to look within ourselves.

We need not only to observe, but to be deeply concerned about our spiritual growth. Examined in the light of the above Scripture test we will be alarmed to see how little we have grown spiritually. Do we need an explanation for our stunted growth? It is not because we have allowed God's Word to enter our hearts in small proportions with only slight receptiveness? God's Word is the power to change our lives and hearts. Let it work in us.

Finally, at the Lord sends



DR. O. K. STORAASLI
District Director for the Appeal.



PASTOR MARS A. DALE
General Director for the Appeal.

OUR CHRISTIAN EDUCATION APPEAL

Pastor K. C. Grundahl, Publicity Director

At its biennial convention in 1948, the Evangelical Lutheran Church decided that it was necessary to make an appeal to its members during the year 1949 for funds to strengthen the work of our Christian schools. This was done only after prayerful heart-searching consideration of the needs. Our pioneer fathers were sufficiently concerned about the Christian education of their young people as a foundation for the future of the Christian faith and life, that they established churches, built schools and faithfully sent their children to them. Today we of the Christian faith, face strongly entrenched materialistic forces, powerful forces of evil, and godless trends of thought that appear to poison the minds of youth in the very processes of education. Only a few Christian workers, such as pastors, missionaries, teachers, and evangelists, come from other sources than our own Christian schools.

Men of vision see great possibilities for our church in Canada, but they also see much work to be done. And it is work which cannot wait another ten of fifteen years! Dr. Aasgaard said at the dedication of our new seminary last fall, "If I were a young man in the ministry of our church today, there is nowhere I would rather lay it down than in Canada." We are just catching a great vision of the possibilities for our church up here. The country itself is rapidly being developed and its resources released. The land is being cleared and farm places beautifully built up. Highways and transportation systems are being built and improved. Our church and our people in Canada see possibilities of doing greater things than were possible under the more discouraging circumstances in the drought years. Last fall we had the joy of seeing our Luther seminary at Saskatoon completed and dedicated. It is now in active use with thirty men in training

forth His sickle. He determines when our maturity is reached. Some He calls from this life at an early age; others, while they are in the prime of life, and still others He leaves to ripen with their age. His own are garnered in to live with Him in the eternal kingdom of bliss and triumph.

Let this thought be an impetus for us to develop spiritually with all haste. As we allow Jesus to purge us from sin, so shall we become vessels unto honor, sanctified and meet for the Master's use.

—Pastor L. E. McFarlane.

for the ministry in our Evangelical Lutheran Church. In about four years their work in the vacant and over-large parishes will bring new strength to the efforts to build the Kingdom of God in Canada.

In the meantime, our other schools are struggling to meet the very real problems of our possibilities. Students are crowding their halls and their dormitories. The administrations face the problems of insufficient facilities. More particulars will appear concerning these problems in the months ahead. We have faith that our people want to know the needs of our schools and we are deeply concerned for their material and spiritual welfare. If we have vision now, we can do great things to bring a powerful spiritual impact on the areas where our work lies.

We therefore ought to join wholeheartedly in this church-wide appeal. It includes our Norwegian Lutheran Church of Canada. Every school of the church will receive help. Every dollar raised in Canada will be used for the benefit of Luther seminary, Saskatoon, Camrose Lutheran College at Camrose, and Saskatchewan Lutheran Bible Institute, Outlook. The minimum that Canada receives will be what Canada can raise.

Canada has already made a great contribution to this important effort in our church, when Rev. Mars A. Dale, our dynamic district president, was granted leave to serve as general director for the whole church. We are happy to supply that leadership. In Canada, Dr. O. K. Storaasli will serve as district director. But the the first essential is that our people will be

STEWARDSHIP

Two weeks ago, when I was in Saskatoon, I was told of a congregation that had just finished its annual canvassing and as the board met to look over the cards, found one from a young girl with a pledge of \$4.00 each Sunday for local work and \$1.00 a Sunday for missions. Some of the board members thought perhaps the girl had made a mistake and that she intended to give this amount per month. The pastor called on her. This is the answer she gave, "Before Christ came into my life I used to spend \$10 to \$15 on a Saturday night and Sunday was the most miserable day of the week. Christ has given me new meaning and happiness, then why should I not give \$5 per week for His work?"

—I. J. S. in Church Helper.

The First Fruits

Someone from the church had befriended this sick and lonely foreign woman; now she wished to express her thanks with a gift. It was no widow's mite for it did not represent "all her living," yet it seemed small enough for a special offering even in the days of the "hungry thirties" when twenty-five cents had real value and giving it was noticed. Still this was the first-fruits of her giving for it was long before if ever, that she had brought any gift to the Lord.

"Here is for your church," she said in her native tongue, as she presented her donation to the pastor. He was somewhat surprised, yet pleased, when he accepted her thank offering; and it was with real satisfaction that he in turn handed the quarter to the congregation's treasurer.

The first-fruits were the token of more to come—more gifts came both for pastor and congregation. Many of these continued to be small in amount, but large in expression of love and thankfulness; and He, who noticed the widow's mite, noticed these love gifts too. Now when several from her family have been instructed and baptized we are better able to appreciate the importance of the first-fruits. It didn't look big on the treasurer's book, but it was big just the same.

Many have no experience in giving so that if they are to grow in this grace, true appreciation must be shown for the first-fruits which they bring. More will come when they experience the blessing of giving to the Lord; and most important that they give themselves to the Lord.

J. B. Stolee.

much in prayer that God's will may be done, that the leaders may be guided in His ways, and empowered with His Holy Spirit. Pray for spiritual blessings in our schools, and pray that there may be supplied the necessary material facilities that the work of our schools may go forward unhindered.

Much misconception and bitterness are spared to him who thinks naturally upon what he owes to others rather than what he ought to expect from them.—Madame Guizot.

SOME FACTS

In the well planned and beautifully printed brochure prepared for the United Christian Education Appeal there are some interesting facts. For instance the following:

Students attending our Schools:
1940 3,772 Students
1949 6,783 Students

Stewardship

Workers from our Colleges and Seminaries:

Pastors	2,373
Missionaries	266
Teachers	4,332
Graduates from the Educational Institutes:	
College Graduates	12,262
Junior College Graduates	4,546
Academy Graduates	2,987
Graduates, Camrose	
Lutheran College	984
Graduates Saskatchewan	
Lutheran Bible Institute	
Academy	116
Bible Institute	20

The Church Needs the Schools
The Schools need the Appeal
The Appeal Needs Your Support

The Shepherd - Hyrden

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THE WADENA NEWS

This first article in a series regarding the Christian Education Appeal will serve as a fitting editorial in this issue which features the beginning of the publicity of this endeavor. If this appeal is carried out "In His Name" and "By His Power" it will have far reaching and blessed results.

This is the Year IN HIS NAME

Great things are about to be undertaken in our church. 1949 promises to be a significant year in the Evangelical Lutheran Church. But in the Church of God only those things become truly of importance which are undertaken in Jesus' name.

A short time ago there was a knock on the door of the office of one of our college presidents. A young man stepped inside to ask if a group of students might come in for a prayer session. They came in, occupied all the chairs, and spread out on the floor. A young man read from the Scriptures and offered prayer. Others did likewise. The prayers centred about the United Christian Education Appeal in which the college has a big stake. Special prayers were offered for those participating in the planning and in the laying of the groundwork for the appeal. The safety and success of their own president was not forgotten. He was about to leave on a long trip involving a series of important conferences.

On January ninth, twelve young persons studying at one of our colleges stepped up to the altar of the local church to confess their faith and to receive the benediction of confirmation. Of their own accord these students had come to their teacher of Christianity and expressed a need for special instruction in preparation for confirmation.

Now that plans are under way for an ingathering to strengthen our educational institutions, we would like to have everyone feel assured that this important undertaking is being approached in the spirit of prayer and in Jesus' name. No step is being taken, no move is being made, until it has been sanctified by prayer. This too, is the spirit which pervades the student bodies in their attitude toward the appeal.

"Whatsoever ye shall ask the Father in my name, He will give it you," is the promise on which we build.

BY HIS POWER

It is difficult to escape the conviction that the Christian Church is again fighting for its very life. That seems to be true also of the Lutheran Church. The forces that threaten to engulf it are first of all plain, everyday worldliness. People are concerned only with the thing of this life, worldly matters. Doubly dangerous is this worldliness, because it is coupled with the profoundest ignorance of Christian truth. The Bible and its teachings are unknown to most people of our country.

The only effective weapon that the Church has against these forces is the Word of God. For in this we have the

use of the power of Jesus Christ, the Son of God himself. By "teaching them (the people, young and old) to observe" whatsoever He commanded us, we are pitting the power of God against the spirit of worldliness and against the powers of darkness. It is the teaching program of the Church we are trying to strengthen in 1949.

It is in the educational institutions of our country that the battle for the truth is raging most fiercely today. The publicly controlled institutions seek truth through science and philosophy and do not concern themselves with revealed truth. The number of students in these institutions is about three times as great as that in the privately controlled schools. But, sad to say, most of those listed as private institutions have little concern for the authority of the Word. The colleges of our Evangelical Lutheran Church are among the few which strive to be governed by the Word of God.

Of the approximately **two and one-half million students** enrolled in America's colleges and universities, **only a little over six thousand** are in our colleges—a very small proportion. What can they avail against so many? They can accomplish tremendous things in the Kingdom and for our country when they are prepared to teach what Jesus commands us to teach. For then they act in Jesus' name and by His power. The power of these institutions in the cause of Christ, in the battle of His Church, will depend largely on what we do in 1949 to strengthen them.

The success of the United Christian Education Appeal is that important.

IN THE SEARCHLIGHT Why Lent?

Lent means spring. It is connected with the return of the sun to northern latitudes at the spring solstice. The day of Easter each year falls on the first Sunday after the first full moon after March 21. The season is the Christianization of the bacchanalian orgies of riot and drunkenness that celebrated the spring solstice in Rome. Lent, then, in the Christian meaning, should celebrate springtime in the soul, a rising to newness of life.

But Lent has its dangers, too. One is that some Christians crowd all their religious observances into the forty days of Lent. Lent is a time of spiritual housecleaning. It is the time to sit down quietly in the face of the looming Cross, and do some serious stock-taking as to our spiritual resources, and to ask ourselves whither we are bound. But it must be plain that no one can repair the neglect of spiritual exercise during the past ten months by a spasm of devotion for forty days.

Another danger is the impression that self-denial, the denying of ourselves tobacco, candy or what-not, is all there is to the observance of Lent. Self-denial has its value. But our Christian religion is not primarily a matter of negation. It has positive value as an outgoing expression of devotion.

How best, then, can we observe Lent? The greatest value we can find in observing the words of Jesus when He urged His disciples to come apart and rest awhile. It is said that an ancient city was built over a river. During the noisy day no one would have known, but in the stillness of the night the music of the running waters was a continual song in the otherwise silent city. We need all the resources we can muster to keep our souls from withering under the hot blasts of our modern life. Lent can give us spiritual refreshment if we take time for quiet meditation and prayer.

Lent is also the time for penitential preaching from the pulpit. It is a time for searching the secret places of the heart for hidden sin. The first step toward spiritual healing and growth is in the frank acknowledgement of our sins. All else is merely painting the pump in the hope of purifying the water. There can be no spiritual

health with a cankerous sore in the vitals of our life. Sin is serious business. It must be dealt with kindly, but candidly.

And we must deal with more than the sins of society. The gnawing, disintegrating, personal sins in the lives of ourselves as people must be dealt with, one by one. There are spite, grudges, unkindnesses, disloyalties, hardness of heart to deal with. Many of us can sit in comfort to hear the sins of society dealt with, but when we hear, "Thou art the man," it is a different story. We shall not get far with social redemption until we convict the individual of his meanness.

Lent is the time to stress the whole Gospel of Christ in the light of His Cross. People want to be challenged, more in sorrow than in anger, for their sins.

—H. Arnholt Strand.

HOW'S YOUR STEWARDSHIP?

One of the problems that confronted the Home Mission committee at its recent annual meeting was that of the budget for this year, 1949. As the members studied the applications from Home Mission parishes the question arose if actually all our congregation members realize clearly their stewardship obligations. It would appear that some look upon Home Missions as an agency whose purpose it is to relieve the local congregations of most of the responsibility for the support of their work. The following figures make some interesting comparisons:

No. of confirmed members in parish	Amt. pledged by parish to pastor's salary	Amt. per member per week
103	\$1,600	30c
188	1,160	12c
52	1,350	50c
103	800	15c
83	1,225	28c
105	900	16c
150	2,100	27c
98	865	17c
73	1,000	26c
169	1,380	20c
104	1,450	24c
114	1,250	21c
122	1,375	21c

Honestly now, don't these figures make some of you readers blush? Compare them with the money you spend on candy and gum, on lunches, on tobacco, on cosmetics, on sports, on pleasure trips. Then blush some more.

Where does Home Mission money come from? From the giving of those who have a sense of their stewardship responsibility. It comes from such as the office girl in one of our cities who gives \$4.00 a Sunday, half to current expenses of her congregation, and half to missions. Does it seem proper that because she gives that way others with bigger incomes should give ten or fifteen cents a week to support the work of their congregation?

Where does Home Mission money come from? It comes from congregations such as the one made of shop workers, clerks, secretaries, teachers, students and retired farmers, which in 1947, despite a local budget of close to \$10,000, gave \$1,632.47 to benevolences. Home Missions received of this sum \$436.56. Do you think that this money was given in order that other parishes with as many members should be able to receive Home Mission support?

What is the purpose of Home Missions? It is to extend the Gospel at home, in reaching out to new fields. It is not to indefinitely relieve established congregations of the responsibility of taking care of their financial obligations.

May there be a new sense of stewardship in our church, especially in those congregations still receiving Home Mission support. In those cases where the Home Mission committee refused to grant as much aid as was requested, may not the shameful thing happen that the pastor is allowed by the congregations, to suffer hardship because the members do not assume their stewardship responsibilities.

—G. O. Evenson.

District News

St. Joseph congregation, Pastor R. O. Olson's parish, had decided to move the church building to a better location, put a basement under it and do general repair work on it.

* * *

The following were confirmed in Scandia Church, Ardena, on January 16, 1949: Arlene Skaret, Betty Movald, Wayne Lyseng, Lyle Lyseng, Harland Lyseng, Orris Hendrickson, Wilbert Lyseng.

* * *

Pastor I. J. Saugen is now chairman of the Home Mission Committee, and Pastor G. O. Evenson is secretary. Pastor Evenson will still function as Home Mission superintendent.

* * *

Steps are being taken to begin work in Medicine Hat, Alberta.

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Loans have been arranged for parsonages at Sexsmith and Leroy.

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Electric lights have been installed in Bardo Lutheran Church. The Luther League took the initiative in this venture.

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An organ fund has been started for the church in Ryley, Alberta.

* * *

The adopted budget for our district for 1949 is \$22,074.00.

A YEAR OF SHARING

Since our people will be called upon to give generously to many things during this New Year, it is well to remember the blessings we have. This letter written especially with Lutheran World Action in view will also apply to other opportunities for giving. Dear Friends in Christ:

"Are you sick and tired of answering desperate appeals for aid to Europe, aid to the Far East, aid to the suffering children of the world? Are you perhaps wondering when there will be an end to appeals? Do wayward little thoughts sneak into your mind once in a while, tempting you to resign from any sense of obligation to Everyman and Everyman's son or daughter. After all, your wayward thoughts remind you — after all, there will always be hungry and undernourished and ill-clothed people in this world. Be realistic and face the fact. You can't forever and evermore keep on turning your pocket inside out for them! If they have bungled their lives up, well, then let them suffer for it! I'll take care of myself and my own here in Canada. I can't be expected to be responsible for somebody way off in Afganistan or Lithuania or Indo-China.

"Such thoughts are not too shocking. Everyone must in honesty admit having similar thoughts now and then. It is part of the natural man, the ego-centric man residing in each one of us, OLD ADAM, against whom we can fight only with Christ's weapons. An ancient Christian once wrote, 'Sin entered into the world when the first man said, 'This is mine!' In such thoughts we are all guilty before God.

"Because we are as guilty as you of the weariness of well-doing, we are not writing to shame you into giving once again and even more to Lutheran World Action. We are writing to tell you about the people we meet—there is not a day when we do not see at least one of them. These people are sick and tired, too.

"Of what? These people are sick and tired of getting. Sounds strange, doesn't it? Does it mean that they are ungrateful and unappreciative. Not at all! It only means that after three years in refugee camps where everything is issued to them — that is, if they happen to meet certain qualifications and are permitted to live in camps of the International Refugees Organization— after three years of living on relief, these people wish more than anything else to be earning

(Continued on Page Four)

Livets preken

For en del aar siden skrev dansken N. P. Madsen nedenstaaende lærerike beretning:

“Si mig, Jens, hvorledes gikk det egentlig til at du ble omvendt?”

Den gamle fisker rettet sin krum-bøyde rygg en smule og festet sine lysende øyne paa presten, men gjorde ikke tegn til aa ville si noe. Det var som øynene ikke saa ham, men noe langt borte. Der laa et skjær av høytid over det grove, rynkede ansikt, og det var aapenbart at han dvelte i lyse, lykkelige minner.

“Det er lenge siden?”

“Ja, det er lenge siden,” svarte den gamle halvt borte ennu, — “en 30 aar vel.”

“Hvorledes gikk det til?”

“Det gikk underlig til — det var ved en preken.”

“Ved en preken — det var jo meget naturlig.”

“Nei, herr pastor, det var nettopp meget unaturlig.”

“Hvor hørte du den?”

“Jeg hørte den ikke, jeg saa den.”

“Du saa den?”

“Ja, jeg saa den hver dag — jeg levde sammen med den. Jeg hadde hørt saa mange, men dem brydde jeg mig ikke om. Dem er det ikke saa mye ved. Men de preker en daglig lever sammen med, de duer noe.”

“Hvad for en preken levde du sammen med?”

“Det var min døde kone.”

“Du taler i gaater, Jens, en kan da ikke leve sammen med en død?”

“Jo, herr pastor, det kan en make-lig. Det kan Gud gjøre.”

“Fortell mig det.”

“Ja, det er snart fortalt. Maren og jeg var noenlunde ens, hvad sinn angaar. Vi var noen hissiges spektakler begge to, og det var somme tider noen slemme rivninger. Saa ble hun omvendt. Det sa hun da. Men det merket jeg ikke mye til. Jo, litt i den første tid. Men saa var det omtrent det samme igjen. Hun gikk jo paa møter og leste og ba hjemme. Det holdt hun paa med, — og saa preket hun for mig om min ugudelighet og saa at jeg burde omvende mig. Somme tider graat hun ogsaa for aa faa mig til aa omvende mig. Men hennes sinn var noe nær det samme. Vi tok under tiden noen tårn sammen i enrum. Jeg ertet henne jo saa godt jeg kunde, for jeg holdt ikke av all denne gudeligheten. Bare et par ord, saa var krigen i gang.

Efterpaa kunde hun graate, men jeg brydde mig ikke noe om hennes graat. “Vil du da aldri omvende dig, Jens?” sa hun en dag hun kom fra møtet. — “Til hvad?” spurte jeg arrig. — “Til et nytt liv.” — “Har du et nytt liv?” — “Ja, det tror jeg da, i all skrøpeligheit.” — “Saa vil ikke jeg ha noe nytt liv, for jeg vil ikke være som du.” — “Du skal ikke se paa oss, Jens, for vi er skrøpelige mennesker, og blir aldri annerledes. Men du skal se paa Gud.” — “Jeg kan ikke se Gud, men jeg kan se dig. Og din kristendom bryr jeg mig ikke om.”

Men saa en kveld i julen kom hun hjem fra et møte. Og den kvelden ble jeg næsten redd for henne. Ansiktet hennes var blekt som veggen der, og hun sa ikke noe. I flere dager gikk hun stille omkring, og jeg var engstelig for at det var noe i veien med hodet hennes.

Saa en dag jeg satt inne og bötet garn, kom hun inn og satte sig ved siden av mig. Hennes øyne straalte med en glans saa jeg ikke kunde taale aa se paa dem. Hun grep haanden min og sa: “Jens, jeg har bedt Gud om tilgivelse.” — “For hvad?” — “Fordi jeg har gjort hans navn skam. Jeg har kalt mig hellig, men det har vært saa liten helligheit ved mig. Jeg er saa skamfull. Og jeg vil ogsaa be dig om tilgivelse.” — Det var den største pine jeg ennu har vært i. Hadde hun bare

I Himmelen

Swift Current, Saskatchewan

Paa den nye jord tales der om en stad, den store stad, det hellige Jerusalem hvis herlighet verd for Gud, billedlig betegnes derved at deres porter er perler og dens gater av guld. Ikke en jordisk stad som vi kjender den hernede med gater og huse, men dog en stad. Vi kan vel spørge, Hvorfor en stad? En stad er ikke blit til av sig selv saaledes som blomstrene paa marken og treerne iskogen vokser frem av sig selv ved den av Gud nedlagte livs spire men den er blit til ved arbeide. Det hellige midtpunkt for Gudsriket paa den nye jord kaldes en ny stad fordi den er blit til ved Guds arbeide fra syndefaldets dag og til den sidste dag til menneskenes frelse. Et byggearbeide som ikke er ferdig for den sidste arbeidsdag er forbi ved Herrens tilkommelse. Da stiger det nye Jerusalem som en brud der er smykket for at møte sin brudgom. Det er den triumferende kirke som er beredt til brylluppet smykket med fuldkommen herlighet og helligheit.

At livet paa denne ny jord ganske skal gjennemtregnes og helt opfyldes av himlens rikdom blir utrykt ved at det himmelske Jerusalem stiger ned til den nye jord saa at fra nu av vil Gud vere tilstede i sin menighet i synlig herlighetsfylde. En mere bestemt forestilling om hvad og hvor meget det ligger i dette formaar ingen menneskelig tanke at rumme. Men det vet vi at der er Himmelhjemmet hvor Jesus er hjemme hos sin far og som han vil ogsaa skal vere vort hjem og hvor vi faar vere som barn hjemme hos far. Jeg er viss paa det er like-saa kjert for den himmelske far at ha alle barna hjemme hos sig. Der er rum for enhver av os, “i min fars hus der har mange rum,” siger han.

Et saligt sted som passer just for enhver karakter, og eiendommelighet, efter de gaver og anleg enhver har faat og efter de lengsler en gaar med og efter den troskap enhver har utvist. Der hvor du faar din plads i himmelen er netop det saligste sted for dig. Og vi skal med salmisten si: “En dag i dine forgaarde er bedre end ellers tusinde. Jeg vil heller staa ved dørteskelen i min fars hus end bo i ugudelighets telte. Salm 84:11.

Aa at ikke din plads skal komme til at staa tom. At ikke naadens pen skal vere dyppet forjeves for at skrive dit navn i livsens bok. Detter er slutten paa mit forrige brev.

—E. E. G.

skjelt mig ut, det hadde vært mye lettere. Fra den dag var min kone død—død for synden, forstaar du nok, herr pastor.”

“Ja visst, men si mig, Jens, kom det nu aldri igjen det hissiges sinn?”

“Jeg gjorde da hvad jeg kunde for aa egge henne. Om det kom igjen? Jo, jeg merket nok særlig i begynnelsen at det var der inne — kjødet, forstaar du, herr pastor. Men det var kommet en kraft over henne, en aand som jeg aldri hadde merget før. Det var som hun var skjult, gjemt bort av en himmelsk makt. Det var som et panser som mitt onde sinn ikke kunde bryte igjennem. Det var stengt, herr pastor. Du kan tro det er haardt for en ond, vanhellig natur daglig aa gaa og se inn i et ansikt hvorover Guds fred og glede ligger som et hellig slør. Jeg ble mer og mer ond, men det syntes ikke aa anfekte henne. Jeg hatet den Gud som bodde i henne, for han dømte mig. Det var kristendom, herr pastor; det kunde jeg forstaa. Hun behøvde ikke aa preke, for hun var selv en preken. I flere aar levde jeg sammen med denne preken, og den ble skjønnere og skjønnere. Til sist ble den mig for sterk—jeg maatte omvende mig. Ja, slik gikk det til, herr pastor.”

Jesus i bryllupet i Kana

Av pastor P. Bjerklie

søndag efter Kr. aapenbaringssøndag. —Evang. Joh. 2, 1-11.

Evangeliets idag forteller oss at Jesus og hans disipler var innbudt til bryllup, og at de kom paa innbydelsen. Lykkelige mennesker, som hadde forstand og vilje til aa be Jesus til sitt bryllup! Og det at Jesus kom til bryllupet skal vel ogsaa vise oss at han stadfester den guddommelige ordning som ekteskapet er.

Fordervelige og ulykkelige slekt i vaar tid, som setter sig ut over denne guddommelige ordning paa alle sett og vis! Følgene er i sannhet bitre baade for tid og evighet.

Er du saa klok at du ber Jesus til dig? Til ditt hjerte og hjem? Han vil saa gjerne komme paa innbydelsen til alle hjelpeløse syndere. Ber du ham naar du har et samvær med venner og slektninger: En konfirmasjon eller naar du kanskje har ditt bryllup? Hvis du gjør det for alvor, da tror jeg ikke du vil te dig lik verden i slike forhold. Overdaadighet og stas og fjas og lettferdighet trives ikke der Jesus kommer inn. — Det er visselig ogsaa mere bruk for vaare penger til Guds sak og dem som tider nød idag enn til slikt fordervelig sløseri! Men hvor mange kristne bekjennere er ikke her bundet av skikkenes og motens avgud?

* * *

Men nu er det ikke nok bare aa be Jesus komme til sig; men vi maa ogsaa være villige aa gjøre det han sier til oss, som Jesu mor bad tjenerne om. Det ser noget underlig ut det skarpe svar som Jesus gir sin mor, da hun henvender sig til ham angaaende mangelen paa vin: “Hvad har jeg med dig aa gjøre kvinne.” Men det skulde nok vise at han var “adskilt fra syndere,” Hebr. 7, 26, og at man ikke som den katolske kirke skulde drive avguderier med jomfru Maria som “himplens dronning,” der endog kan befale over sin sønn.

Og se hvorledes hun bøier sig under ydmygelsen og allikevel “mot haap trodde hun med haap.” I dette sinn fødes lydigheten. Det blir om aa gjøre at vi vil gjøre det han sier oss. Det er visst altfor mange som nok kan be en bønn om at Jesus vil komme til dem og være hos dem, som dog ikke bøier sig ydmyg og innretter sig efter hans ord.

Men da kan ikke Jesus faa gjøre sine under for og i oss, og aapenbare sin herlighet. Se Mark. 6, 5-6 om hvorledes vantroen, som er mangel paa “troens lydighet,” hindrer Jesus fra aa gjøre sine kraftige gjerninger der — Aa, matte vi dog som Maria “si det til Jesus,” naar det er blitt mangel hos oss, og saa ydmyg overlate saken i hans haand og lyde ham ogsaa da, naar det ser ut og kjennes som han avslaar enhver bønn!

* * *

Da, ja da skulde han “skynde sig aa skaffe sine utvalgte deres rett” og aapenbare sin herlighet or oss.

Jesus vil ikke gjøre under for nysgjerrighets skyld, men for aa hjelpe virkelig mangel og til fremme av sitt liv i oss og ved oss. At han her ved et under gjorde vann til vin har vel sin symbolske betydning, som jeg ikke skal komme inn paa. Jeg kan ikke skjønne at denne vin han her frembragte var berusende. Og under alle omstendigheter, kan vi være forvisset om, at han ikke ved dette under i ringeste grad vilde avsvække den advarsel han senere selv gav i Luk. 21, 34: “Men vøkt eder at ikke eders hjerte nogen tid tynges av rus og svir o.s.v.”

Hovedformalet med dette under var aa aapenbare sin guddomsherlighet, for at de skulde tro paa ham til sine sjeles evige frelse, v. 11. Saa-danne undergjerninger vidnet om hvem han var, Joh. 10, 36-38 Ved saa-

I Brennpunktet

Jesusnavnet

Hva har Guds ord aa tilby de myldrende millioner som naa ved nyttaarstid engstelig speider inn i det dype mørke som har lagt seg over jorden, mens hjertene engstelig spør hva framtiden vil bringe. Guds ord har kun ett navn, Jesusnavnet. Kanskje du som leser dette vender deg skuffet bort og tenker: Er det virkelig alt hva de kristne har aa tilby en verden som er kommet til avgrunnens rand? Ja, det er alt, og det er nok. Hvor vil du ellers vende deg? Kan du ikke, eller vil du ikke se at verden har split grundig fallitt med sine forsøk paa selv aa skaffe seg den fred som slekten sukker etter. Nød, grenseløs forvirring, lovløshet, kaos, alles haand mot alle—slik ser det mørke bilde ut. Hvem vaager aa nekte det. Og hva er aarsaken? Verden har gaatt forbi Jesusnavnet. Jesusnavnet er verdens eneste haap. Og det er DITT eneste haap. Det navnet rommer alt det vi trenger. I det navn finnes den makt som kan frigjøre deg den enkelte, fri og salig for tid og evighet. Jesusnavnet er nok for verden. Jesusnavnet er nok for hvert eneste menneske. Jesusnavnet er nok for deg.

Se paa noen av de skatter som ligger gjemt i dette navn. “Han gir alle profetene det vitnesbyrd at hver den som tror paa ham, faar syndenes forlatelse ved hans navn” Ap. gjrgr. 10:43. Hva vil du gjøre med din synd? Ditt synderegnskap er vokset aar etter aar. Og syndens lønn er dødenevigskilsmisse fra Gud. Ingen anger kan sone den. Ingen taarer kan vaske den bort. Ingen bønn kan utslette den. Men hør: der er et navn—Jesusnavnet. “... hver den som tror paa ham, faar syndenes forlatelse ved hans navn.” Dette er alle de frelstes enstemmige erfaring. Det vil bli din erfaring og naar du bekjenner din synd og i tro mottar Jesu blod som evig gyldig soning for din synd. Jesusnavnet kan la deg begynne det nye aar uten gjeld, for det balanserer ditt regnskap med Gud. Og det er himmel paa jorden.

Der er mange sider ved Jesusnavnets herlighet. La oss dvele ved en til. “Herrens navn er et fast taarn; til det løper den rettferdige og blir berget.” Salomos ordspr. 18:10. Du har fiender mot deg, ikke synlige kanskje, men usynlige og de er dobbelt farlige. Disse mørkets aandehære med deres fører djevelen i spissen, er fast bestemt paa ikke aa spare noe middel for aa føre deg til undergang. Du kan ikke staa i mot dem paa aapen mark. Du har kanskje mer aa fortelle om nederlag enn om seier. Men der finnes et fast taarn—Jesusnavnet. Gjem deg i dette taarn! Takk Jesus for full seier over alle dine fiender paa Golgata. Og med salig undren skal du opleve at han strider for deg og driver alle dine fiender paa flukt.

—H. A. S.

danne under og kraftige gjerninger vidnet Faderen selv med om sin sønn som verdens frelser, og det evige liv. Se Hebr. 2, 3-4, og I Joh. 5, 9-12.

Se hvor viktig det er at vi lærer aa kjenne ham — det evige liv, Joh. 17, 3.

Skal han faa aapenbare sin herlighet for dig, kjære leser? Skal han faa gjøre sitt store under i dig ved aa gjøre dig levende, som i dig selv er aandelig død? Og saa fullføre fra dag til dag sin omskpende undergjerning i dig, til du staar uten plett og rynke for ham i fryd? Det give Gud for Kristi skyld! — Men da maa vi gjøre som han sier.—Bymissioneren.

We rail at life, bewail its woes
And curse its mighty wrong;
You bear its burdens valiantly
And find in it—a song!

YOUNG PEOPLE'S LUTHER LEAGUE

MILTON RUDE, Editor, Luther Seminary, 212 Wiggins Ave., Saskatoon, Sask.

Deadline for material to Y.P.L.L. Editor the 15th of each preceding month

PRESIDENT'S COLUMN

"Then said the Lord, Behold, I will set a plumbline in the midst of my people Israel: I will not again pass by them any more."—Amos 6:8.

A plumbline is used to get the true direction upward. Such a line will show up anything that is crooked, that has settled unevenly, or begun to topple. God in this Scripture says that he is going to set such a measuring line in Israel, so that they can be shown to be what they really are. The inevitable consequences of this measurement of apostate Israel was judgment and destruction. They were out of line with God, and had to reap the consequences.

There is such a plumbline also in our world. It is not man-made. It is not determined by men or by councils, or by world courts. It is God's divine law, and his nature exacting perfection. By such measurement the world is today topsy-turvy. It is out of line with the fundamental truths of God. It is self-seeking, covetous, mercenary-minded. How does such a world stand up alongside the plumbline of God? Obviously such a world, like the world of Israel, stands condemned, and is only waiting for the destruction that must come.

But, as Paul says, "Thanks be to God which giveth us the victory through our Lord Jesus Christ." Because of His finished work of Redemption, we can stand before the holy and righteous God and be acquitted of guilt because of what Jesus Christ has done for us. Providing, of course, that He is really the Lord of our life. Our theme this year and for the Saskatoon convention is, "Let Christ be Lord." If He is Lord, it means that He must be supreme in all things, and we must willingly surrender our all to Him. Then we have the victory of which the great Apostle speaks.

How can we make Him Lord? By giving Him our all. We sing, "O, for a Closer Walk with God," but do we actually want to be closer? Do we want His holiness to show up our imperfection, our jealousy, our basic selfishness? Yes, under God, a Christian wants to be unclothed of any righteousness, in order that Christ can fill us, and use us. Let Christ be Lord. A deep study of His Divine Word, a willingness to let that Word guide us, shape us, lead us, will make Jesus Christ the supreme Lord. "Let His Word lead" is our Pocket Testament theme for this year. After all, that is basic to the general theme, "Let Christ be Lord."

May Jesus Christ be your Lord, as you feed on His Word.

O. K. Storaasli.

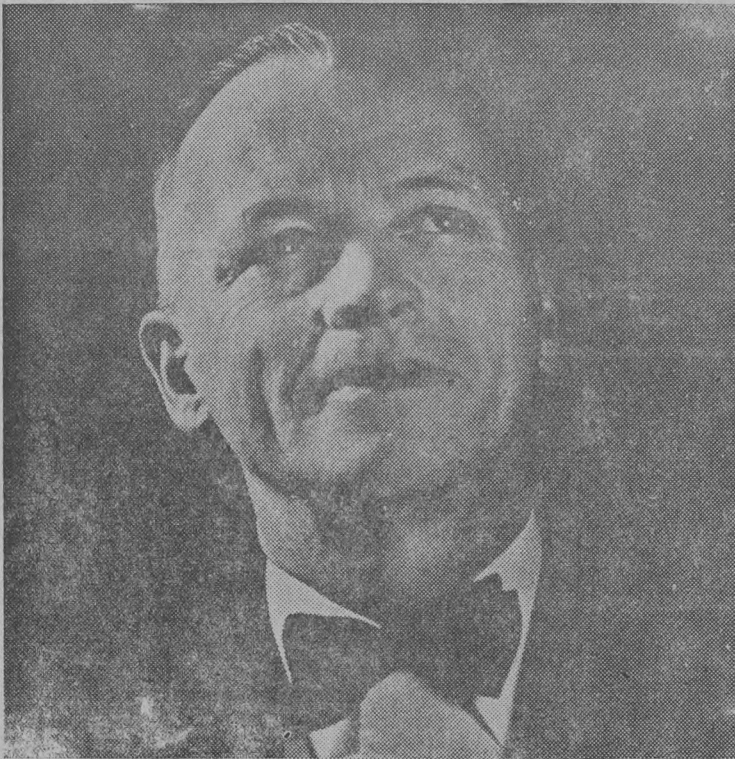
"NOTHING. SAVE PRAYER"

"This kind can come out by nothing, save by prayer." Mk. 9:29.

The disciples of our Lord were in a perplexing and distressing situation. A boy who was possessed by an unclean spirit, was brought to them by an anxious father requesting that they should cast it out. Their attempts to do so were futile: the unclean spirit defied their efforts.

Why were their efforts in vain? Christ's answer to His perplexed followers reveals the reason: They had failed in nothing, except prayer. Prayer was the clue to victory over the unclean spirit.

Why do I bring in the historical setting of this verse? Because it is much similar to our position in Luther League work, particularly in regard to our coming International Convention. The District Executive and Local Committees of our Luther League are faced with the gigantic task of making plans and arrangements. There are doors that need to be opened, which prayer alone can do.



PROFESSOR OSCAR OVERBY

Director of Choral Union Concert, International Lutheran League Convention.

Being the host of three or four thousand young people, involves problems in planning and arrangements. Then first, and foremost, we want this convention to be an instrument of the Spirit of God. "Unclean spirits" do need to be cast out of the lives of young people, and we trust that this will take place at our coming convention, that the theme—"Let Christ Be Lord," will be the confession of every Leaguer present.

Fellow Luther Leaguers, continue to pray for our convention. Remember, its blessing will come by "nothing, save prayer."

—Arnold Hagen.

ARE YOU PRACTISING?

Do you know that within five months the International Choral Union will be held for the first time in Saskatoon? That means we will have to get seriously to work on our choir numbers. Have you started practising yet? The Zion choir in Saskatoon has been busily rehearsing for several months. If you haven't started yet there is still time, but it is important to start now!

Although many of you will come as individual singers, we want to encourage entire choir units to attend. If your choir plans to come it may be possible for it to render solo numbers during one of the convention sessions. Send your information to Choral Union, c/o Zion Lutheran Church, Saskatoon, Sask.

We would encourage local choral union rehearsals at Circuit conventions, Luther League rallies, or other conventions held between now and June.

Oscar R. Overby, who is the International Choral Union director states, "Every choir member in the entire church is invited. We have a message to articulate, and it is a wonderful privilege to do it in song."

"Let song be beautiful, and let it ring praise to Him, the King of Glory, let it sing praise! Let song and youth unite in endless praise!"

—Kay Veraas.

INTERNATIONAL Y.P.L.L. CONVENTION

Saskatoon, and particularly members and friends of Zion Evangelical Lutheran Church, will look forward to welcoming some 3,000 delegates and visitors when the 13th biennial international convention meets here June 29 to July 3, 1949. A most enthusiastic meeting of about 60 members of the local committee and visiting pastors met at Zion Lutheran Church on Sunday evening, January

9th, to discuss plans with Pastor Oscar Anderson, executive secretary of the Y.P.L.L., Minneapolis. Reports of the progress made to date were given by the chairman of each of the ten local sub-committees, and anyone hearing these reports would realize something of the immensity of the undertaking. Dr. O. K. Storaasli, president of the Canada District Luther League, is in charge of the arrangements.

This will be the first time the biennial convention will be held in Canada and already registrations have been received from North Dakota, Minnesota, Montana, Iowa, Washington, Alberta, and Saskatchewan.

Every moment of the five day convention will be filled. There will be many outstanding speakers, discussion groups, special music, as well as outings and other forms of entertainment. A choral union, comprised of from 1,500 to 2,000 voices, will present a special program on Sunday afternoon, the closing day of the convention.

We earnestly solicit your prayers for the success of the convention.

Plan to let us "See You Soon in Saskatoon."

—Miss Helga Christenson.

One of Our Luther League Projects

One of the great projects of our Y.P.L.L. is to assist in the Sunday School work of our congregations. This can be done in many ways — teaching Sunday School classes, assisting in visiting the members, contacting new students, and so on. We also want to bring to the attention of all Luther Leaguers another way through which you can serve your Lord in Sunday School work.

In our district there are many children who are not receiving Christian instruction in Sunday School. Think what this means—children growing up who know nothing, or at best very little, of Christ and His salvation! You can help in reaching these children for Christ by bringing Sunday School lessons to their homes. Reference is made to the Sunday School at Home lessons which are available free of charge from the office at S.L.B.I., Outlook, Sask.

Send the names and address of all children in your vicinity, who may be interested in receiving these lessons, to the Sunday School at Home office. Further contacts to these children will be made from the office. Do all you can to encourage children to take Sunday School by mail.

Most children are well acquainted

with the "Funny Paper" characters. They need, and we must bring them, CHRIST.

—Clara Haugen.

The League of Zion Lutheran, Saskatoon, sponsored another youth rally Saturday, January 8th.

Pastor Oscar A. Anderson of Minneapolis, executive secretary of the Y.P.L.L. was our guest speaker. He brought a challenging message to a large audience. His message was based on the story of the Rich Young Ruler, stressing that we must come to God completely emptied of self and worldly desires. It is impossible to go part of the way ourselves and expect God to reach down and take us the rest of the way.

Pastor Anderson also brought a few encouraging remarks on the coming international convention.

Many fine musical numbers were also part of the program.

—Fern Nelson.

A YEAR OF SHARING

(Continued from Page Two)

their own bread as free people in a free country.

"The crowded refugee life is in itself enough to make one who must suffer it sick and tired. To live one's entire daily and nightly existence in one room together with the very old and the very young members of the family — the sick, old, despondent mother-in-law, the adolescent son whose whole nature is in a state of rebellion against family restraints, the little four-year-old who needs her long and undisturbed sleep, the rambunctious seven and nine year old boys — to live without a corner in which one can be alone, where one can divest himself of the day's accumulation of frustrations — to live without a room where husband and wife can talk their problems over privately — to live this for three years would weary even the most magnificently self-disciplined person.

"Yes the refugee is sick and tired of his monotonous diet, of his ugly, crowded barrack room, of his homelessness. But more than anything else he is tired of getting. He wants to GIVE. He wants to use his skills. He wants to use his mental and spiritual and physical powers to build a new life. The farmer from Estonia wants to smell again the fresh-turned earth and to hear the music of milk hitting the sides of his milkpail. The doctor from Latvia who was deep in the study of the chemistry of tuberculosis wants to work again with tubercular patients. The twenty-two-year old orphan boy from Latvia wants to forget nine years of war and three years of aimless DP life by working on a midwest farm.

"Just let us do something—anything so that we can earn our own livings by the sweat of our own brows — in a free land."

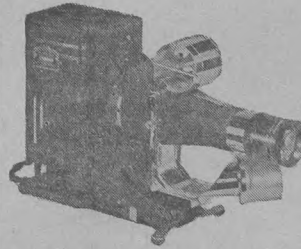
"The money to help the Lutheran refugees emigrate will come from Lutheran World Action funds. It will take only its allotted share of these funds, but it will be an important and necessary share.

"Are you tired of giving?"

"Remember your Lutheran brethren in refugee camps in Europe. They are sick and tired of getting."

In Him,

Edna and Howard Long.



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